any possibility of contact with their parents. They were not allowed to have Christian servants in their employment, or even to enlist the service of Christian neighbours for the purpose of kindling their fires on the Sabbath-day. Christian midwives, and Christian wet-nurses, were not allowed to give them any assistance in their hour of need. They were not allowed to ride in coaches, or to be addressed with the customary courteous prefixes, or to be called by names which were not characteristically Jewish, or to wear ordinary clothing. On Good Friday, in many places, they were stoned by the rabble and buffeted by the authorities—sometimes with fatal results. They were not allowed to erect tombstones over their dead, or to escort them to their last resting-place with the prescribed religious dirges. They were harried with absurd accusations, such as that of the Ritual Murder of Christian children (repeatedly, indeed, condemned by the Popes) and the even more absurd charge of Desecrating the Host, which caused the loss of thousands of lives from the thirteenth century onwards.[1]

So many restrictions, in fact, were placed upon the Jew that life would have been impossible for him had he obeyed them all. Evasion was necessary, if he were to continue to exist. Thus, for example, in places where the Jews were restricted to dealing in old clothes, tears were deliberately made sometimes in new articles, so as to render them technically second-

hand. Where the Jew was excluded from manufacture, a fictitious Gentile partner was occasionally acquired, in whose name the business was carried on. If taxation became too crushing, it was not remarkable that the victim attempted to minimise his apparent profits. Restrictions on residence and occupation might perhaps be over-

[1] It may bo remarked that, in present-day Germany, a large number of these prohibitions are closely paralleled, some even excelled.